لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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Aman 1353—March 1974

EDITOR
M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visitfrom Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquires may be addressed to the nearest Ahmadiyya Mission or direct to

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Nazir Islah-o-Irshad,
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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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The Review of Religions

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Call of the Imam

Referring to the proposed plan, to celebrate the completion of the First Century of the Ahmadiyya Jama'at in 1989, announced in his concluding address at the occasion of the Ahmadiyya Annual Gathering held in the last week of December, 1973, Hazrat Khalifatul Masih III, in his Friday Sermon on February, 8, 1974 told the members of the Jama'at that the amount of the promised contributions to the Ahmadiyya Centenary Jubilee Fund, had already exceeded the amount demanded, by about 15 million rupees. And as there are still more than two months in which to send in the promises, it is estimated that against the sum of 25 million rupee demanded, the contributions may amount to nearly 90 million rupees. Hazrat Khalifatul Masih praised members of the Jama'at for responding so enthusiastically to his appeal.

But, he said, the establishment of this fund is only one

aspect of the sixteen years plan. The real thing, he said, is that this sacrifice on the part of the Jama'at may find approval in the sight of Allah, the Almighty.

For this purpose, he has called upon the members of the Jama'at to pray earnestly to the Almighty Allah to bless this plan. He has put forth a special programme of prayer and worship to be followed by the Ahmadies througout the world for the next fifteen years.

1. In the last week of every month a day should be fixed by the members of the local Jama'at in which all the members should keep fast.

2. Every member should daily offer two *Rakaats* of *Nafal* (non-obligatory) prayers. These *Nafals* should be offered after the *Zuhar* prayer or during the night, after the *Isha* prayer till the *Fajar* prayer.

3. Every Ahmadi should recite *Sura Fatiha* seven times a day.

4. Every Ahmadi should glorify Allah and invoke His blessings on the Holy Prophet of Islam by reciting the following prayer thirty-three times a day:

سبحان الله و بحمده سبحان الله العظيم - اللهم صل على محمد وآل محمد

Glory be to Allah and His is the praise! Glory be to Allah the great. O Allah bless Muhammad and his progeny.

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5. Every Ahmadi should ask forgiveness for his sins and shortcomings from Allah the Almighty by repeating the following prayer thirty-three times a day:

استغفر الله ربى من كل ذنب و اتوب اليه

I ask forgiveness from Allah my Lord for all sins and I incline to Him.

6. Every member of the Jama'at should repeat the following prayers at least eleven times daily:

ربنا افرغ علينا صبراً و ثبت اقدامنا وانصرنا على القوم الكافرين

'Our Lord pour forth on us steadfastness and make our steps firm and help us against the disbeliving enemy'.

اللهم انا نجعلك فى نحورهم و نعوذبك من شرورهم

'O Allah, we make Thee a sheild against their designs and seek refuge with Thee from their mischief.'

The Imam also called upon the members of the Jama'at that in addition to these prayers and *Nawafil* they should also frequently pray to the Almighty in their own language to grant His approval to the proposed plan and to bless their efforts in the path of Allah and His Messenger.

It is hoped, that with their traditional fidelity, the members of the Jama'at will respond immediately to the call of the Imam and will act upon the programme of worship put forward by him.

May Allah bless our efforts in this regard and grant us the strength and the energy required to carry out the plan in accordance with the wishes of our Imam.

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A Verse from the Holy Quran

وشاورهم فی الامر فاذا عزمت فتوکل علی الله۔
ان الله یحب المتوکلین

'Consult them in matters of administration; and when thou art determined, then put thy trust in Allah. Surely, Allah loves those who put their trust in Him'. (3 : 160)

The verse lays down as a rule that the Holy Prophet, peace and blessings of Allah be on him, should, whenever necessary seek advice from his followers. That is why the Holy Prophet, peace be on him, always consulted his followers in all important matters. We can find a number of instances in the life of the Holy Prophet, when he is reported to have taken advice from his companions. It is reported in the traditions that before the battles of Badar, Uhad, Ahzab and on many other important occasions the Holy Prophet called for advice from the important members of both the Ansars as well as the Muhajirin.

Hazrat Abu Hurairah, a companion of the Holy Prophet, reports :

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'The Holy Prophet was most solicitious in consulting others in all matters of importance'.

Baihaqi reports: 'Certainly Allah and His Messenger did not stand in need of anybody, but God has made the seeking of advice a source of mercy for men. Those who hold consultation shall not stray away from the path of righteousness, while those who do not, are liable to do so".

Hazrat Umar, the second Khalifa of the Holy Prophet,

peace be on him, is reported to have observed:

لا خلافة الا بالمشورة

'There is no Khilafat without consultation'.

Thus, according to Quran the holding of consultation is an important Islamic injunction. The Khalifas or the spiritual leaders of the Muslims are required by this injunction to seek advice from their followers. Though, by the words 'when thou art determined then put thy trust in Allah' it is made clear that the Khalifa is not bound to accept this advice. The Khalifa should seek the advice of those of his followers whom he thinks best suited to give advice and then should himself make the final decision.

For, Islam enjoins consultation and not decision by votes. Consultation is meant only to help the Khalifa in knowing the views of his followers in order to enable him to make the final decision. It does not, in any way, tie his hands. The Holy Prophet, as we have already pointed out, consulted his companions, but it was not always that he accepted their advice. On many occasions, he rejected the advice of some of his followers while accepting the opinion of certain others. On certain occasions he even rejected the unanimous opinion of his companions. Thus when after the battle of Badar, the question of treatment of the prisoners of war arose, he agreed to the view expressed by Abu Bakr, but rejected the counsels of Umar and others. At Hudaibiya, inspite of almost unanimous opposition of his companions the Holy Prophet, peace and blessings of Allah be on him, signed the treaty with the Quraish of Mecca. On the other hand, when the Quraish attacked Medina for the second time, the Holy Prophet, accepted the advice of his followers and marched out of Medina to meet the invading army in the plain of Uhad. Although, personally, he was of the opinion that the Muslims should have remained in Medina. Again we find, that after the demise of the Holy Prophet, when Abu Bukr became his Khalifa, he sent the

(*Continued on page 12*)

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Thus said the Holy Prophet_____

عن ابن مسعود رضی اللہ عنہ عن النبی صلی اللہ علیہ وسلم قال ”لا حسد الا فی اثنتین - رجل اتاہ اللہ مـــا لا فسلطـــہ علی ھلکتہ فی الحق ، و رجل اتاہ اللہ حکمۃ فھو یقضی بھا و یعلمھا“

It is reported on the authority of Ibni Masud, God be pleased with him, that the Holy Prophet, peace and blessings of Allah be on him, observed :

> "None should be envied except two persons : one who is given wealth by Allah, and who spends it in the way of truth. The other, whom Allah has granted wisdom, and he uses it in deciding among the people and in teaching them".

عن ابی سعید الخدری رضی اللہ عنہ قال : بینمـــا نحن فی سفر مع النبی صلی اللہ علیہ وسلم اذ جـــاء رجل علی راحلـــۃ لہ فجعل یصرف بصرہ یمینا و شمالا فقال رسول اللہ صلی اللہ علیہ وسلم من کان معہ فضل ظھر فلیعد بہ علی من لا ظھر لہ، ومن کان لہ فضل من زاد فلیعد بہ علی من لا زادلہ فذکر من اصناف المال ما ذکر حتی راینا انہ لا حق لاحد منا فی فضل“

It is related by Abu Said al-Khudri, God be pleased with him :

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> "Once we were travelling in the company of the Holy Prophet, peace and blessings of Allah be on him. A man came riding and on stopping started looking on his left and right as if he was in need of something. The Holy Prophet advised us : 'He who has got an additional mount should give it to one who has not got a mount. And he who has food more than he needs

should give it to him who has not". And he went on mentioning different types of wealth, so that we thought that we have no right over that which is more than our needs."

عن عدی بن حاتم رضی اللہ عنہ ان رسول اللہ صلی اللہ علیہ وسلم قال : "اتقوا النار و لو بشق تمرة"

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Adi bin Hatim, God be pleased with him, reports that the Holy Prophet, peace and blessings of Allah be on him observed:

'Save yourselves from the Fire by giving in charity even if you have only a half of a date'.

عن عائشة رضی اللہ عنہا قالت : قال رسول اللہ صلی اللہ علیہ وسلم السخی قریب من اللہ تعالی قریب من الناس قریب من الجنة بعید من النار والبخیل بعید من اللہ تعالی بعید من الناس بعید من الجنة قریب من النار و الجاهل السخی احب الی اللہ تعالی من العابد البخیل .

It is reported by Aisha, God be pleased with her, that the Holy Prophet, peace and blessings of Allah be on him, observed :

"A generous man is near to God, to people and to paradise, and farthest from the Fire. And a miser is away from Allah, from people and from paradise, and is nearer to the Fire. And an ignorant but generous person is dearer to Allah, the Mighty, than a man who prays but is a miser".

عن ابی هریرة رضی اللہ عنہ انه سمع النبی صلی اللہ علیہ وسلم یقول : ان ثلاثة من بنی اسرائیل ابرص و اقرع و اعمی اراد اللہ ان یبتلیهم فبعث الیهم ملکا فاتی الابرص فقال ای شیئ احب الیك ؟ قال لون حسن و جلد حسن و یذهب عنی الذی قد قذر لی الناس فمسحه فذهب عنه قذره و اعطی لوناً حسناً ـ فقال : فای المال احب الیك ؟ قال الابل ـ او قال البقر شك

الراوى ، فاعطى ناقة عشراء فقال بارك الله لك فيها فاتى الاقرع فقال : اى شيئ احب اليك ؟ قال شعر حسن و يذهب عنى هذا الذى قذرلى الناس فمسه فذهب عنه و اعطى شعر حسناً قال فاى المال احب اليك ؟ قال : البقر فاعطى بقرة حاملا قال يارك الله لك فيها فاتى الاعمى فقال : اىشيى احب اليك ؟ قال : ان يرد الله الى بصرى فابصر الناس فمسه فرد الله اليه بصره قال : فاى المال احب اليك ؟ قال : الغنم فاعطى شاة والداً ، فانتج هذان و ولد هذا ، فكان لهذا واد من الابل ، و لهذا واد من البقر ولهذا واد من الغنم ، ثم انه اتى الابرص فى صورته وهيئته فقال : رجل مسكين قد انقطعت بى الحبال فى سفرى فلا بلاغ لى اليوم الا بالله ثم بك اسألك بالذى اعطاك اللون الحسن و الجلد الحسن و المال بعيراً اتبلغ به فى سفرى ؟ فقـــال : الحقوق كثيرة . فقال كانى اعرفك ، الم تكن ابرص يقذرك النـــاس فقيراً فاعطـــاك الله ؟ فقال انمـــا ورثت هذا المـــال كابراً عن كابر ، فقال ان كنت كاذباً فصيرك الله الى ما كنت و اتى الاقرع فى صورته و هيئته فقال له مثل ما قال لهذا ورد عليه مثل ما رد هذا ـ فقال : ان كنت كاذباً فصيرك الله الى ما كنت . و اتى الاعمى فى صورته و هيئته فقال : رجل مسكين و ابن سبيل انقطعت بى الحبال فى سفرى فلا بلاغ لى اليوم الا بالله . ثم بك اسألك بـالذى رد عليك بصرك شاة اتبلغ بها فى سفرى ؟ فقال : قد كنت اعمى فرد الله الى بصرى فخذ مـــا شئت ودع ما شئت فوالله لا اجهدك اليوم بشيىء اخذتـه لله عز و جل . فقال : امسك ما لك فانما ابتليتم فقد رضى الله عنك و سخط على صاحبيك،،

It is reported by Abu Hurairah, God be pleased with him, that the Holy Prophet, peace and blessings of Allah be on him used to narrate:

'There were among the Israelites three persons,

one of them was blind, one was a lepor and the third was a bald man. Allah decided to try t em and sent to them an angel. So he came to the lepor and asked him: What do you like most'? He replied, 'Beautiful complexion, beautiful skin, and that I may be cured from that which causes people to deride me'. The angel touched him and he was cured of the disease and was given a beautiful colour. Then the angel asked him, 'What do you like in wealth?' He mentioned camels or cows. He was given the best of the ten months old she-camels which were pregnant. The angel then prayed to Allah to bless his property.

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The angel then went to the bald man and asked him, 'What do you like most'? He told him, 'Beautiful hairs and that I may be cured of baldness that causes people to deride me'. The angel touched his head with his hand and he was cured of his baldness and beautiful hairs grew on his head. Then he asked him 'What do you like in wealth'? He said 'Cows'. The angel gave him pregnant cows and prayed to Allah to bless his wealth. Then the angel went to the blind man and asked him, "What do you like most'? He said: "I wish that Allah may give back my eyesight, so that I may be able to see people'. He touched him and Allah gave him eyesight. Then the angel asked him, 'What do you like in wealth'? He replied, 'Goats'. So he was given the best of pregnant goats.

The camels, cows and goats multiplied and valleys became full of the lines of camels, the herds of cows and the flock of goats. After some time

the angel came to the lepor, again in the same form and said to him: 'I am a poor man and have exhausted all my resources. I have none to rely upon except Allah to enable me to reach my destination. I ask you for a camel in the name of Allah Who gave you beautiful colour and charming skin and granted you abundance in wealth'. He replied, 'I have many responsibilities to meet how can I give to everyone'. The angel who was in the form of a man said: 'Are not you the same poor lepor whom people used to deride. Then Allah cured you and granted you wealth'. He replied: 'I inherited my wealth from my ancestors.' The angel said, 'If you are a liar, may Allah make you as you were'. Then he came to the bald man again in the same form and asked of him what he had asked of the first man. He replied in a similar manner. The angel then said, 'May Allah make you as you were if you are a liar'.

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Then the angel went in the same form to the blind man and addressing him said, "I am a poor traveller. I have exhaused all my resources and I have no means to reach my destination except with the help of Allah. I ask you, in the name of Allah Who gave you back your eyesight and granted you wealth'. The man said: 'Yes, you are right. I was a blind man. Allah gave me back my eyesight. And I was poor, He gave me wealth. You can take of this wealth as much as you like, and leave as little as you think fit. It is all given by Him. By Allah! I would not grudge anything you may wish to take'. The angel who was in the form

of a man said, 'Keep your wealth wi h you. This was only your trial. Allah is happy with you but He is angry with your two companions. They have become a target of His wrath while you have become a recipient of His mercy".

عن ابى هريرة رضى الله عنه عن النبى صلى الله عليه وسلم قال : بيننا رجل يمشى بفلاة من الارض فسمع صوتاً فى سحابة : اسق حديقة فلان فتنحى ذالك السحاب فافرغ ماءه فى حرة فاذا شرجة من تلك الشراج قد استوعبت ذالك الماء كله فتتبع الماء فاذا رجل قائم فى حديقته يحول الماء بمسحاته فقال له : يا عبدالله ما اسمك ، قال : فلان للاسم الذى سمع فى السحابة فقال له : يا عبد الله لم تسالنى عن اسمى ؟ فقال : انى سمعت صوتاً فى السحاب الذى هذا ماؤه ، يقول : اسق حديقة فلان لاسمك فما تصنع فيها ، فقال: اما اذ قلت هذا فانى انظر الى ما يخرج منها فاتصدق بثلثه واكل انا و عيالى ثلثاً و ارد فيها ثلثه .

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Abu Hurairah, God be pleased with him, reports that the Holy Prophet, peace and blessings of Allah be on him, once narrated :

"Once a man going across a barren tract of land, heard a voice coming from the clouds saying: 'Ye clouds ! irrigate the garden of that man'. The clouds gathered on one side and the rain poured down on a hilly and elevated site. The water began to flow in a stream. The man began walking down-stream. He found a man working with his spade and irrigating his garden. He asked : 'What is your name, O servant of Allah'. He told him the name that he had heard spoken in the clouds. And then asked him 'Why are you

asking my name, O servant of Allah"? He said: 'I heard a voice in the clouds to whom this water belongs, saying: 'Pour down water over the garden of that man. What have you done to deserve this'? He replied:

'As you ask me, what I do is this: one third of the produce of this garden I spend in charity, one third of it I and my family consume, and one third I return to it as seed".

(Continued from page 5)

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Muslim army under Osama on an expedition to Syria against the advice of all of the Companions of the Holy Prophet, including that of Hazrat Umar.

The right to make the final decision rests with the Khalifa. It is his prerogative to accept or reject the advice.

——— : o : ———

In pursuance of this Islamic teaching Hazrat Khalifatul Masih II, in 1922, started holding the annual Majlis - i - Mushawarat. Every year the community's elected representatives gather together in the Headquarters of the Movement to review the activities of the Jamaat in the preceeding year and formulate the programme to be followed by the whole Jamaat in the coming year. The Majlis also approves the budgets of the three principal organizations of the Jama'at, the Sadr Anjuman Ahmadiyya, the Anjuman Tahrik-i-Jadid and the Anjuman Waqf-i-Jadid. The recommendations of the delegates are presented to Hazrat Khalifatul Masih, who himself presides over all the sessions of the three-day-Majlis

The 55th Majlis-i-Mushawarat is to be held on 29th, 30th, 31st March 1974. We pray to Allah to guide the delegates to the right path and to enable them to make such recommendations as will find approval in the sight of Allah, the Almighty.

Minorities in An Islamic State*

—IV—

Malik Saifur-Rahman

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Right of freedom of expression in Islam

Let us now take up the question of the basic human right of freedom of expression. Or, in other words let us try to determine if Islam permits non-Muslims to preach and convey the message of their religion. Technically, the Holy Quran calls it *Tabligh* which means, to state the good points of one's own religion in a positive and non-violent manner. The idea is that people become converted out of their own free choice. Objections, if any, raised against religion or its principles have to be answered rationally and calmly without breeding religious hysteria of fanatic opposition. '*Tabligh*' in fact promotes the feelings of mutual trust and good-fellowship and bridges the gulf of ignorance and distrust. God says in this connection :

و من احسن قولا ممن دعا الى الله و عمل صالحا و قال اننى من المسلمين
و لا تستوى الحسنة و لا السيئة . ادفع بالتى هى احسن فاذا الذى بينك
و بينه عداوة كانه ولى حميم و ما يلقها الا الذين صبروا و ما يلقها الا
ذوحظ عظيم و اما ينزغنك من الشيطان نذغ فاستعذ بالله انه
هو السميع العليم .

"And who is better in speech than he who invites men to Allah and does good works and says, 'I am surely of those who submit'? And good and evil are not alike. Repel evil with that which is best And lo, he between whom and thyself was enmity will become as though he were a warm friend. But none is granted it save those who are steadfast ; and none is

*Note : Continued from the Review of Religions, February, 1974

granted it save those who possess a large share of good. And if an incitement from Satan incite thee, then seek refuge in Allah. Surely He is the All-Hearing, the All-Knowing". (41 : 34-37)

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Elsewhare God says :

ادع الى سبيل ربك بالحكمة و الموعظة الحسنة و جادلهم بالتى هى احسن ان ربك هو اعلم بمن ضل عن سبيله و هو اعلم بالمهتدين و ان عاقبتم فعاقبوا بمثل ما عوقبتم به ولئن صبرتم لهو خيرللصبرين .

"Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best. Surely thy Lord knows best who has strayed away from His way ; He knows who are rightly guided. And if you desire to punish the oppressors, then punish them to the extent to which you have been wronged ; but if you show patience, then surely, that is best for those who are patient. (16 : 126 - 127).

The Founder of the Ahmadiyya Movement in Islam (1835-1908), the voice - articulate of the age was especially commissioned by Allah to disseminate the message of Islam and establish its claim to be the only religion which, under the divine scheme of things, can cure human ills and solve human problems. He set up a vast missionary organization to propagate Islam, He formulated the following fundamental principles of *'Tabligh'* in the light of the Holy Quran :

1. It should be accepted as a matter of principle that at the time of their inception all ancient religions were true and divine in origin. God sent prophets and warners to every people. The fact that they have been held in high esteem, for such a long time, proves that they were no imposters.

2. Each exponent of religion should confine himself to

and rely only on the text of the religious scriptures which according to his religion was revealed by God ; should only refer to that book and to none other and should not extend the sphere of his exposition to give the impression as if he was engaged in inventing a new book, nor should he mis-appropriate the religious principles and views of other religions as his own. (1)

3. Every advocate should state the beauties of his own religion instead of attacking the other party. Because proving that other religion is wrong does not mean that his own religion is right. (2)

4. Scrupulous regard must be paid to the fact that all standards of religious controversies and discussions are conducted in a decent and polite manner. Objections, if any, must be based on the standard and recognized books of the other party and not on hearsay and from which one's own religion and standard books are immune. (3)

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The attention should also be invited to the purpose of religion, its life-giving influence, and the resultant love of Allah and the heavenly signs which accrue therefrom, they should also be exhorted to rely more on prayer because like physical light the true light of guidance also descends from heaven. Human conjecture and surmise cannot lead to true apprehension of God. A silent God is no God. The Perfect and Living God is One who Himself gives proof of His existence and leads us to the living religion, provided we have the craving to find the right path and have the eyes to see divine light. Therefore, the true and Living religion is one that brings man nearer to God, makes him His mouthpiece and transforms his heart into a seat of His Lord.

It would not be out of place to mention a few instances of the practical application of the principles of *Tabligh* mentioned above.

It is reported that a non-Muslim chieftain Thamama bin Athal of the tribe of Yamama whose hostility against Muslims

was well-known was arrested after a battle and was produced before the Holy Prophet.

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He ordered him to be confined to the Mosque. Everyday the Holy Prophet would inquire how he was doing and if there was anything he wanted. Thamama would reply :

> 'I am doing fine. If you pardon me I will remember it all my life and you won'nt find me ungrateful. If I am sentenced to death I deserve it. If you want ransom I will pay".

For three days Thamama stayed in the mosque and every day the same question and answer were repeated. Finally he was ordered to be released and allowed to go home. On release he went to a pond and had his bath and soon returned and reported to the Prophet and declared :

> "Holy Prophet ! God is my witness that, on the face of the earth I hated you most, now none is dearer than you. God knows that your faith was most hateful to me but today no religion is dearer. By God, I disliked your city most but today I like it most of all the cities of the world. I accept Islam and bear witness, "there is no God but Allah and Muhammad is His exalted servant and Prophet".

Later Thamama visited Mecca for 'Umra', The Meccans threatened him because he had turned faithless. He replied :

> "I havn't turned faithless but faithful because I have accepted the best faith—the faith of Muhammad. Remember if you don't stop being hard on me you will not get a single grain of wheat from Yamama which is your only source of supply". The Meccans were afraid but did'nt care. When Thamama went back to Yamama he appealed to his people not to sell grains to the

Meccans. This restriction reduced the Meccans to serious straits of famine. At this they appealed to the Prophet begging him to interfere in the matter saying. "Our elders died in the battlefield and we ourselves are starving to death". The Prophet at once directed Thamama not to withbold supply of grain and to resume former commercial relations with the Meccans because, he said "to starve the enemy is wrong". (5)

Safwan, son of Ummaya, was a very influential chief among the Quraish, He was a great enemy of Islam and had done all he could to destroy the Muslims. When the Holy Prophet conquered Mecca, he took refuge in Jeddah, fearing revenge from the Muslims. When the Holy Prophet came to know of his flight, he sent Umair to bring him back to Mecca, promising pardon for him He came back to live in Mecca but refused to accept Islam. At the occasion of the Battle of Hunain, the Muslim army needed some weapons, which Safwan had. The Holy Prophet asked him to give those weapons to the Muslim army. He refused to give anything saying: 'You want to confiscate these weapons or only to borrow them'?. The Holy Prophet replied : 'We only want to borrow them from you and we shall be responsible for their return'. Safwan was so impressed by this that he not only gave those weapons but also joined the fold of Islam. (6)

When on the day of the conquest of Mecca, Abu Sufyan, the Chief of Mecca and an arch enemy of Islam was brought before the Holy Prophet, He asked him : "Has it not dawned upon you that there is none worthy of worship except Allah". He said :

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'My father and my mother be a sacrifice to you. You have ever been kind, gentle and considerate to your relatives. I am certain that if there were anyone else worthy of worship, we might have had some help from him".

The Prophet asked Him : "Has it also not dawned upon you that I am a messenger of Allah".
He replied :

"My father and my mother be a sacrifice to you,
on this I still have some doubts".

Even then the Holy Prophet, forgave him. Later after the Fall of Mecca, Abu Sufyan accepted Islam. (7)

The Holy Prophet had a servant who was a Jew. Once he fell ill. When the Holy Prophet came to know of his illness, he visited him. His father was also with him. After enquiring about his health the Holy Prophet preached Islam to him. The servant looked towards his father as if asking permission from him. At this his father giving permission said : 'Accept what Muhammad says'. So he accepted Islam and recited the Kalima. The Holy Prophet exclaimed in delight : 'Praise be to Allah Who saved him from the Fire'. (8)

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Once coming back from an expedition the Holy Prophet, peace and blessings of Allah be on him, ordered the army to halt for a brief rest. Tired after the fight and the long journey, the Muslims lay down for rest wherever they found any shade from the sun. The Holy Prophet also found a tree, hanged his sword with the tree and went to sleep. An idolator, an enemy of the Prophet was following the Muslims seeking such an opportunity. Taking the sword in his hand, he awoke the Holy Prophet and asked him mockingly : 'Muhammad now who can save you from me' ? The Holy Prophet calmly replied, "Allah". Overwhelmed with the calm manner of the Holy Prophet the enemy trembled inspite of himself and the sword dropped to the ground. The Holy Prophet stood up and took the sword in hand and said to him : 'Now you tell me, Who can save you from me ?' The disbeliever was so astonished and overwhelmed that he was unable to reply. Hesitatingly he stammered : 'only you can, have mercy on me'. The Holy prophet, said : 'oh man ! you have not learned the lesson yet. You could have

said, 'Allah.' Now go freely, I don't take revenge'. The Kafir was so impressed by the incident that he joined the fold of Islam. (9)

Imran, son of Hassin narrates 'Once we went on an expedition in the company of the Holy Prophet, peace and blessings be on him. We had no water with us and the people were thirsty. Alighting from his mount, the Holy Prophet ordered Ali and one other person to go in search of water. They searched for a long time but were unable to find any water. Meanwhile they saw a woman coming on a camel with two water-skins full of water. They asked her where they could find water. The woman replied : 'The water is so far from here that it is twenty-four hours since I started from there. My people are still coming behind". They said to her : 'Come with us'. She asked 'Where to'. They said 'in the presence of the Holy Prophet (peace and blessing of Allah be on him). She said: 'He who has turned faithless?'. They said : 'Yes, to him whom you call faithless'. Thus they brought her before the Holy Prophet and told him of the conversation. The woman was asked to dismount. A big urn was placed and the waterskins were opened in it. People came and took water according to their needs. Many hundreds of people quenched their thirst with it. One man wanted to have a bath. He also took water. The woman stood wondering at the strange scene. The narrator says : 'By Allah, when people stopped taking water the skins were as full as before. The Holy Prophet, then asked the people to collect something to give to the woman. People collected dates, flour and *sattu* and gave them to the woman. When she mounted the camel and was about to go, the Holy Proohet addressed her, 'You know, we have not taken any of your water. This was only an apparent means otherwise we were given water by Allah Himself'. The woman went back to her tribe. Her people asked her where she had been. She told them the whole incident and said : 'By God either he is the greatest magician on the face of the earth or he is truly a prophet of God'.

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After this incident, although the Muslims were always engaged in fighting with the disbelievers in the vicinity but

they never once interfered with her tribe. At last the woman said to her people : "Look at the Muslims, they have subjugated all the neighbouring tribes but have left us free only because once they took water from me. It would be, in my opinion, unfortunate for us not to join such people'. The people agreed with her and the whole tribe accepted Islam. (10)

Such was the practical application of the verse

ادع الى سبيل ربك بالحكمة و الموعظة الحسنة

And who can object to such a manner of preaching !

Islam guarantees freedom of expression :

Although, it is admitted, that there are certain *Ulema* who believe that Islam neither permits the non-Muslims to preach nor allows its adherents to change their faith but in reality, this belief of these *Ulema* is baseless and is in complete contradiction of the Islamic teachings. In the Holy Quran Allah, has repeatedly asked the disbeiievers to bring forth arguments in support of their claims ; thus He says :

قل هل عندكم من علم فتخرجوه لنا ان تتبعون الا الظن و ان
انتم الا تخرصون

> "Say : 'Have you any knowledge ? then produce it for us. You follow nothing but mere conjecture. And you do nothing but lie". (6 : 149)

Elsewhere He says :

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نبؤنى بعلم ان كنتم صادقين

> "Inform me with knowledge if you are truthful". (6 : 144)

It is clear, that if Islam were against granting the non-Muslims the right to preach their religion, how could the Holy Quran had invited them to put forth their arguments.

Again Allah says:

و ان كنتم فی ریب مما نزلنا علی عبدنا فاتوا بسورة من

مثله وادعوا شهداءكم من دون الله ان كنتم صادقين

"And if you are in doubt as to what We have sent down to Our servant, then produce a chapter like it, and call upon your helpers beside Allah, if you are truthful". (2:24)

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Again He says:

قل انما اعظمكم بواحدة ان تقوموا لله مثنى و فرادى ثم

تتفكروا ما بصاحبكم من جنة ان هو الا نذير لكم بين يدى

عذاب قل ما سالتكم من اجر فهو لكم ان اجرى الا على الله-

و هو على كل شيئ شهيد.....قل ان ضللت فانما اضل

على نفسى و ان اهتديت فبما يوحى الى ربى انه سميع قريب

"Say, 'I only exhort you to do one thing: that you stand up before Allah in twos and *singly* and then reflect. You will then know that there is no insanity in your companion: he is only a Warner to you of an impending severe punishment'. Say, 'Whatever reward I might have asked of you—let it be yours. My reward is only with Allah; And He is witness over all things'..... Say, 'If I err, I err only against myself; and if I am rightly guided, it is because of what my Lord has revealed to me. Verily, He is All-Knowing, Nigh" (34 : 47, 48, 51).

It is clear from the above-quoted verses of the Holy Quran that to compel anyone to forsake his faith is something very unreasonable and futile. And even if it were allowed to compel anyone in religious matters, then God Himself was enough to compel. He was not in need of any help for this. He

Himself says:

و لو شاء ربک لآمن من فی الارض کلهم جمیعا۔ افانت تکره
الناس حتی یکونوا مومنین

"And if thy Lord had enforced His will, Surely, all who are on the earth would have believed together. Wilt thou, then force men to become believers'. (10 : 100).

Thus when God Himself has left the matter of religion to the man, who else has the right to compel anyone? In short, neither does Islam encourage its adherents to compel the disbelievers to join Islam nor does it tolerate others to compel the Muslims to turn faithless. The call to faith, according to Islam, should be based on sincerity and human sympathy. Therefore it is, that in the face of opposition, the prophets of Allah have always said:

ابلغکم رسلت ربی و انا لکم ناصح امین

"I deliver to you the messages of my Lord, and I am to you a sincere and faithful counsellor". (7:69).

Elsewhere the Holy Quran pointing out the two primary duties of God's messengers says:

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رسلا مبشرین و منذرین لئلا یکون للناس علی الله حجة بعد
الرسل و کان الله عزیزاً حکیما

"Messengers, bearers of glad tidings, and warners, so that people may have no plea against Allah, after the coming of Messengers. And Allah is Mighty, Wise". (4 : 166).

The meanings of this verse are quite clear. If the disbelievers are not even permitted to put forth their own arguments in support of their faith then what is the significance of the words "So that people may have no plea against Allah".

Elsewhere the Holy Quran speaks of the wrath of God against those who use force to stop others to preach their religion. It says:

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و اضرب لهم مثلا اصحب القريـة اذ جاءها المرسلون ـ اذ
ارسلنا اليهم اثنين فكذبوهما فعزذنا بثالث فقالوا انـا اليكم
مرسلون ـ قالوا ما انتم الا بشر مثلنا و ما انزل الرحمان من
شيئ ان انتم الا تكذبون قالوا ربنا يعلم انا اليكم لمرسلون ـ و ما
علينا الا البلاغ المبين ـ قالوا انا تطيرنا بكم لئن لم تنتهوا
لنرجمنكم و ليمسنكم منا عذاب اليم قالوا طائركم معكم ائن
ذكرتم بل انتم قوم مسرفون.

"And set forth to (the disbelieving tyrants) the parable of a people of the town, when the Messengers came to it. When We sent them two Messengers and they rejected them both; so we strengthened them by a third, and they said, 'verily, we have been sent to you as Messengers'. they replied: 'You are but men like us and the Gracious God has not revealed anything. You only lie. they said, 'Our Lord knows we indeed are His Messengers to you; And on us lies only the plain delivery of the Message! they said, 'surely we augur evil fortune from you; if you desist not, we will certainly stone you, and a painful punishment will surely befall you at our hands'. They replied, 'your evil fortune is with your own selves. Is it beeause you have been admonished? Nay, you are a people transgressing all bounds".

All these verses and the examples from the life of the Holy Prophet related in the foregoing pages, clearly prove that contrary to the beliefs of certain so-called Muslim *Ulema* and

critics of Islam, it not only grants to the non-Muslims the freedom to preach and convey the message of their faith but also encourges the holding of religious dialogues between the adherents of different religions. The only restriction imposed by Islam is that such debates should be held in an atmosphere of good-fellowship and should be conducted in a positive and constructive manner.

The fact of the matter is that only that religious community fears to allow other peoples to preach their faith which, either realizing the weaknesses and unreasonableness of its own religion tacitly acknowledges the superiority of other faiths, or whose elders, ignoring their duty to teach their people in the fundementals of their faith, leave them ignorant of their own religion, so that when attacked by others, knowing nothing about their own beliefs, they have to remain silent. Because any religion, which has reasonable and irrefutable arguments behind it and which can satisfy the questions of the human mind, has nothing to fear from allowing other religions to preach. Similarly any community whose people are educated in the fundementals of their faith and are satisfied with what they believe in, has nothing to be afraid of.

A man changes his faith only when he feels dissatisfied with his own faith. And when he thinks he can find satisfaction in a new faith he joins it. If there is any faith which satisfies the questioning mind of a man and removes all his doubts and answers all the cravings of his nature, its adherents will never think of changing their faith, even if all the preachers in the world were to preach to them. On the other hand, if any people are dissatisfied with their beliefs, no measure of force could make them stick to their own beliefs. Because although, by the use of force, the people can be compelled to conform to the outward observance of their faith but in their hearts they would no longer belong to that religion.

Further, any restriction on free exchange of views will

cause a mental innertia in a people. The confrontation of different civilizations and the free exchange of views among the followers of different ideologies is the main source of development of knowledge. Without the free exchange of views, the human mind will become like stagnant water and will lose all its freshness. And this will undoubtedly cause the downfall of any people who are stupid enough to impose such restrictions.

As regards Islam, it should be noted that all the earliest wars that the Muslims fought were fought because their opponents denied them the basic human right of freedom of speech. After the advent of the Holy Prophet, when he began to preach to the people of Mecca, the chiefs of Mecca tried to persuade him to keep his views with him and not to preach them. First they tried to buy his silence by offering him wealth and Chiefdom of Mecca. When the Holy Prophet refused, they decided to use force in silencing him. They decided not to meet argument by argument but to draw the sword and put down the new teaching by force. The Holy Prophet and his followers suffered continuously and consistently at the hands of the Meccan disbelievers and even after they escaped to Medina to uphold their right to profess, practise and preach what they believed, they were not left alone. The ruthless Quraish attacked them time and again. The enemy was out to extirpate Islam, it was therefore necessary to fight the enemy in defence of truth and freedom of belief. Otherwise they would have been forced to surrender their conscience to the disbelievers.

How then, could it be possible for the Holy Prophet to usurp the very right to uphold which he underwent untold miseries and sufferings at the hands of his enemies.

Especially since in the very early days of Islam when only a handful and weak persons had joined him Allah said to him :

فذكر انما انت مذكر - لست عليهم بمصيطر

"Admonish, therefore, for thou art but an admonisher ; Thou art not appointed a warder over them". (88 : 22, 23)

The Prophet was told that a day would come when he would be given power and authority over all his enemies and he was enjoined in advance that when he should have power he should not use it for usurping his enemy's right to freedom of speech and should not try to impose his own opinions on them. God says :

لا اكراه فى الدين قد تبين الرشد من الغى - فمن يكفر بالطاغوت و يؤمن بالله فقد استمسك بالعروة الوثقى لا انفصام لها والله سميع عليم

"There should be no compulsion in religion. Surely, right has become distinct from wrong, so whosoever refuses to be led by those who transgress, and believes in Allah has surely grasped a strong handle which knows no breaking. And Allah is All-Hearing, All Knowing". (2 : 257).

The verse is the *clearest* declaration of the fundemental human right of the freedom of religion. In the face of such a declaration it is the height of injustice to accuse Islam of countenancing the use of force in matters of religion. It not only commands the Muslims not to use force to convert the non-Muslims to Islam, but also gives reason why it should not be used, saying : 'Surely, right has become distinct from wrong', i.e. the true path has become distinct from the wrong one and anyone who desires to see this true path can easily see it, but if anyone does not desire to see it, no force can possibly make him do so'.

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Faith or ایمان according to Islam consists in believing in a thing with the heart or mind and then expressing that belief with the tongue. The use of force can compel a man to proclaim the faith with his tongue but no measure of force can

bring about a change in the heart.

Allah says :

قل يا ايها الكافرون .....لكم دينكم ولى دين

O Prophet "say : 'O Ye disbelievers ! .....
For you your religion, and for me my religion' ".
(109 : 2, 7)

Referring to the differences among the religions God says :

لكل امة جعلنا منسكا هم ناسكوه فلاينا زعنك فى الامر و ادع
الى ربك انك لعلى هدى مستقيم .

"To every people have We oppointed way of worship which they observe so let them not dispute with thee in the matter ; and invite them to thy Lord, for, surely thou followest the right guidance". (17 : 68)

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Elsewhere He says :

لكل جعلنا منكم شرعة و منهاجاً و لو شاالله لجعلكم امة واحدة و لكن
ليبلوكم فى ما اتكم فاستبقوا الخيرات - الى الله مرجعكم جميعاً فينبئكم
بما كنتم فيه تختلفون .

"And for each of you We have prescribed a *Shariah* and a manifest way. And if Allah had enforced His Will, He would have made you all one people but He wishes to try you by that which He has given you. Vie then with one another in good works, to Allah shall you return ; then He will inform you of that wherein you differed". (5 : 49)

Again addressing the Holy Prophet God says :

قل للذين اوتوا الكتاب و الا ميين أ اسلمتم فان اسلموا فقد اهتدوا

و ان تولوا فا نماعليك البلاغ

"Say to those who have been given the Book and to the unlearned, 'Have you accepted Islam?' If they do accept, then they will surely be guided ; but if they turn back then thy duty is only to convey the message". (3 : 21).

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In The Company of the Promised Messiah

(XXII)

By Ch. Ali Muhammad B.A.B.T

THE YEAR 1905

The Kangra Earthquake, April, 4, 1905.

The bubonic plague had been making havoc among the people of India for some time past. There seemed to be no appreciable decrease in its ravages, when the Word of God informed the Promised Messiah (peace be on him) that the wrath of God would also appear in the form of earthquakes the intensity and frequency of which would be unparalleled in the annals of human history. The Kangra earthquake of April 4, 1905 was the first of the series which shook the mountainous as well as the sub-montane regions of northern India from Pindi to Delhi and from Dalhousie to Mussoorie. The epicentre of the earthquake was Kangra, a hilly district in the Himalayas. The temple of the Kali Devi was raised to the ground, so were the barracks and houses of British rank and file of the hill cantonements of Dalhousie, Bukloh and Dharamsala. There was heavy loss of life and of property which ran into billions. But is it not a wonder of wonders that members of the Ahmadiyya community in the affected areas were perfectly safe from the ravages of the earthquake. Even a Hindoo gentleman, Moola Ram, by name, who was reading a letter which he had just received only a day before, from the Promised Messiah at Qadian miraculously escaped.

The Promised Messiah, temporarily shifted from his house to his garden outside the town. So did the whole of the Ahmadiyya

populace of the town. After a stay of three months they all returned to their houses on July 2, 1905.

Another formidable and devastating Earthquake predicted

In February 1905 the attention of the Promised Messiah was diverted to the completion of the Brahin-i-Ahmadiyya, book 5, which had been in abeyance for the last 21 years. It consists of an introduction, two chapters and an addendum which refutes adverse criticism on the prophecy concerning a formidable earthquake. The prophecy is contained in a long poem at the end of the book, Brahin-i-Ahmadiyya, book 5. This prophecy became fulfilled when World War 1 broke out on July 4, 1914. A detailed account of the fulfillment of the prophecy will be given at some later date.

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Passing away of Maulvi Abdul Karim of Sialkot and Maulvi Burhanuddin of Jehlum

(a) Maulvi Abdul Karim was born in 1858. He came of a respectable family of Sialkot. At the school going age he was sent to the Maktab for his lessons in Theology, Arabic and Persian. He also aquired proficiency in Urdu, as well as in English. He got a job in the American Mission High School, Sialkot, as a teacher of Persian. One day a Christian student of his made derogatory remarks about the Holy Quran in the class-room. Maulvi Abdul Karim ran into a rage and threw down the Bible on the floor of the room. As a result, the Maulvi Sahib was dismissed from service. He now became a public preacher. His mastery over the language and his mode of expression together with his commanding voice earned for him the title of an orator. In his youth he was deeply influenced by Sir Sayyad Ahmad's ideas. When he visited Qadian for the first time in 1888 he freely talked to the Renovator of the age to the point of a controversy. But one day he openly declared that he had given up all of his personal views. After this he became engross-

ed in the love of his spiritual master. His mighty pen was ever in motion in the defence of Islam. He had the privilege of reading written lectures of the Promised Messiah in the Religions Conference at Lahore in 1896 and again at Sialkot in 1904. He acted as private secretary to the Promised Messiah and led daily prayers in the Mubarak Mosque, Qadian till the end of his life.

His last Illness and death

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Maulvi Abdul Karim was not destined to live long in this material world. He was hardly 47 years old when he developed a small pimple on the back which proved to be a malignant tumour. He was duly operated upon by Dr. Mirza Yaqub Beg and as a result of the incessent prayers of the Promised Messiah he thoroughly recovered from the disease. But the Promised Messiah received a number of revelations foretelling the death of Maulvi Sahib. He developed pneumonia which proved fatal. Maulvi Sahib expired on October 11, 1905 to the grief of the whole community. The Promised Messiah himself wrote an elegy which is carved out in a stone on his tomb. May his soul ever rest in peace.

Maulvi Abdual Karim was the author of a number of books which he wrote in the defence of Islam. *The Life of the Promised Messiah* and *The Pious Caliphate are the best of the series.*

Maulvi Burhan-ud-Din of Jhelum, brief illness and death.

Maulvi Burhan-ud-Din was born in 1830 at Jhelum. At the age of 25 he proceeded to Delhi for higher studies in Theology. He studied Hadith with Maulvi Sayyad Nazir Hussain of Delhi. He returned home in 1865 well-versed in Theological lore and a staunch Wahabite. He preached Wahabism and organised a number of Jamaats. He visited Baoli, Amritsar and Kotha in search of a true spiritual guide but nowhere could he find a true guide to satisly his spirituality. In 1886 he visited Hoshiarpur where Hazrat Mirza Ghulam Ahmad of Qadian was performing

his *chilla*. He recognized in Hazrat Mirza Sahib a real guide, he asked Hazrat to initiate him as a disciple but Hazrat replied that he was not yet permitted to do so. It was in 1892 that Maulvi Burhan-ud-Din Formally joined the Ahmadiyya Movement. Ever since he invariably visited Qadian every year. The Promised Messiah wished him to settle at Qadian but he requested to be excused on the ground that he did not want to be a burden on him. Maulvi Burhan-ud-Din was passionately devoted to the cause of Ahmadiyyat. He suffered iniquities at the hands of his opponents but he bore with patience all the hardships and trials he was put to.

In November 1905 he passed the last ten days of the month of Ramazan in the mosque and said his Id prayers with the congregation. But he had high fever for some two or three days, as a result of which he breathed his last on December 3, 1905 and was buried in a local cemetry. May his soul ever rest in peace.

Madrasa-i-Ahmadiyya, Qadian

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The passing away of Maulvi Abdul Karim and Maulvi Burhan-ud-Din within the course of a couple of months caused a vocuum in the ranks of the Ulema of the Ahmadiyya Community. The Promised Messiah called together a meeting of the leading members of the community on December 6, 1905 to devise plans to fill up the vaccum. Plans and counter-plans were thrashed out, finally it was decided that a theology class be opened in the Talim i-Islam High School which should aim at teaching theology, medicine and English to the students. The new class was started from January, 1906 with Qazi Amir Hussain and Maulvi Fazal Din as theology teachers. In 1911 the Talim-ul-Islam High School shifted to the new buildings outside the town, the Theology classes were instituted into a missionary school called Madrasa-i-Ahmadiyya under the supervision of Hazrat Mirza Bashir ud-Din Mahmud Ahmad. The School produced a host of Muslim missionaries who preached Islam in foreign

countries. The missionary school was raised to the status of a college about the year 1940. The Ahmadiyya Missionary College at Rabwah is a unique institution which produces every year an excellent crop of Muslim missionaries who are deployed to work in different parts of the world. Attached to the college is a large and spacious building of the hostel which provides seats for 172 boarders. There is also a beautiful mosque for students to say their regular daily prayers. The credit of erecting new and spacious buildings for the college and the hostel goes to the late prlncipal Sayyad Daud Ahmad who worked day and night for the amelioration of the tone of the college and the welfare of the alummi. May his soul ever rest in peace.

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Journey to Delhi, Ludhiana and Amritsar

The Promised Messiah accompanied by his family and entourage paid a visit to Delhi on October 22, 1905. Before nis departive from Qadian he saw in a vision the gates of Delhi were closed against him. The intimation of his departure was telegraphically conveyed to friends at Delhi but owing to the late delivery of the telegram, none of the Ahmadies could be present at the platform. The Promised Messiah waited for some time at the railway station, then started for the city. On the way he was met by Dr. Muhammad Ismail Khan of Guriani who led the party to a house which had already been hired for the purpose. On October 23, Mufti Muhammad Sadiq sought permission for sight-seeing. The Promised Messiah did not like the idea but remarked that there were in the city of Delhi tombs of Muslim saints and luminaries of the Ummah which might be visited with advantage. Accordingly a list of the tombs was drawn up: Khwaja Baqi Baqi Billah, (1524-64), Khwaja Mir Dard (died 1785), Shah Waliullah (1703-63), Khwaja Nizam-ud-Din (1238-1325), Khwaja Qutb-ud-Din Bakhtiar Kaki (died in 1325), and Makhdum Nasir-ud-Din Mahmud Charagh Delhi (D. 1356). The Promised Messiah with a number of friends left to visit

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the tomb of Hazrat Baqi Billah. He stood by the grave and lifting both his hands he prayed long for the departed soul. After the prayer Hazrat remarked that Khwaja Sahib was one of the great saints of Islam ; and he was also the spiritual guide of Sheikh Ahmad of Sirhind. He died at the early age of forty. The party then returned to their residence. On October 26, he visited the tombs of Khwaja Mir Dard, Sayyad Waliullah Shah and his father Sayyad Abdur Rahim and prayed long for their spiritual uplift. On October 29 the party went to visit the tomb of Hazrat Nizam-ud-Din. They were well received by Khwaja Hassan Nizami, the Sajjada Nashin. Hazrat prayed long at the graves of Hazrat Nizam-ud-Din and Amir Khurso (1253-1325).

The Promised Messiah sent a telegram to Maulvi Noor-ud-Din at Qadian, to reach Delhi immediately. The Maulvi Sahib immediately rose from his seat and without going home went straight to ekka stand and hired an ekka for Batala. Strangely enough, he had no money to buy a ticket for Delhi. He was waiting for the train when a Hindoo gentleman asked Maulana to visit his ailing wife but Maulana said, "I am sorry I cant leave the station for dearth of time." The gentleman immediately went to his house and brought his wife to the railway station. The Maulana wrote a prescription for her. The gentleman went to the booking office, purchased a ticket for Delhi, handed it over to the Maulvi Sahib together with some cash, too. Some of the Ulema of Delhi had an interview with the Promised Messiah, however no public lecture could be arranged at Delhi. The Promised Messiah left Delhi for Ludhiana on November 4, 1905, and delivered a public lecture on the beauties of Islam which was attentively listened to by all and sundry. On November 8, the Promised Messiah and party reached Amritsar and put up in the same house where he had stayed 14 years ago (1893). He delivered a lecture in the Kanhiya Lal hall. He spoke of the success of his mission for about 45 minutes when hue and cry was raised by followers of the *Ulema* of Amritsar and the lecture came

to an abrupt close. The mob petted stones on the carriage of the Promised Messiah (peace be on him). The party reached Qadian safely on November 10, 1905.

On November 20, 1905 the Promised Messiah received a very significant revelation which said, I am with thee, O 'son' of the Prophet of God. Unite all the Muslims of the world under the banner of one faith (Islam).

The revelation predicted the unification of all Muslims inhabiting the surface of the earth under the banner of one faith—Islam. The Muslim conferences at Rabat (Morocco) in 1969 and the recent Summit Conference of the Heads of Muslim states at Lahore is really a part of the unification of Muslims of the world who are destined to be united on the principles of Islam.

Revelation predicting the sad demise of the Promised Messiah in near future

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Towards the close of the year 1905 the Promised Messiah received a number of revelations which foretold the near approach of his passing away. On October 18, 1905 he saw a new earthern vessel containing a small quantity of clear water at the bottom of it, not more than two or three droughts. The revelation of God said, "Water of life", meaning thereby that only two or three years of his life were left.

In view of the above-mentioned revelations the Promised Messiah thought it advisable to write a few lines by way of advice and guidance to the community. The pamphlet is known as the 'Will' which he published on December 20, 1905. In this pamphlet he tells us that every prophet who is raised by God, is destined to die. God manifests His power by showing powerful signs in support of his apostle and He also manifests His power after his (the prophet's) death by helping the successor or successors of the Prophet just as He did in the case of

Abu Bakr when the Holy Prophet's death was considered untimely and many ignorant dwellers of the desert turned renegades while the companions of the Holy Prophet were mad with grief. So will He do in my own case. Be not grieved at what I have said and let not your hearts be depressed for it is is necessary for you to see the second manifestation of the Divine power and it is better for you, for it is everlasting and will continue without a break up to the Day of Judgement. He further wrote, "Almighty God wills it that all those who inhabit different parts of the earth whether it be Europe or Asia all who are right-minded should be drawn into a community of belief in the Unity of God and gathered (under the banner of) one faith. This is the object for which God has sent me into this world". (The Will).

(To be continued)

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